

ANGLO-PERSIAN GRAMMAR,

For the use of Middle Classes in the Anglo-Vernacular
Schools, in N.-W. P. and Oudh,

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LUCKNOW.

PRINTED AT THE METHODIST PUBLISHING HOUSE.

1ST EDITION 2,000 COPIES] 1889

[PRICE 7 ANNA.

P R E F A C E.

This Grammar has been called Anglo-Persian, because it will enable the student to study Persian and English combined, for the Middle as well as the Entrance Examinations. The Persian Grammars hitherto used in Anglo-Vernacular Schools have been taught chiefly through the medium of Urdu.

I beg to express my thanks to the Honorable E. White, C. S., Director of Public Instruction, for having prescribed this book for general use in the Anglo-Vernacular Schools; and to John C. Nesfield, Esq., M. A., Inspector of Schools for Oudh, Rohilkhand and Kumaun, for having given me his help and advice in the course of its preparation.

RAM KISHEN.

DEDICATED

TO

John C. Nesfield, Esq., M. A.

Inspector of Schools Oudh, Rohilkhand and Kunawur

BY

HIS MOST OBEDIENT AND MOST OBLIGED SERVANT,

RAM KISHEN

PERSIAN GRAMMAR.

1. *Introduction.*

فَوَاعِدَ فَارْسِي (Persian Grammar) teaches us to speak and write the Persian language correctly.

فَوَاعِدَ فَارْسِي (Persian Grammar) is divided into three parts (1) صَرْف (Etymology); (2) نَحْو (Syntax); (3) عَرْوَض (Prosody).

صَرْف (Etymology) treats of words; نَحْو (Syntax) of arranging words in sentences; and عَرْوَض (Prosody) of poetry.

The Persian alphabet is called حُرْفَ تَقْسِيم (which literally means spelling letters) and contains 32 letters.

The most important forms of the alphabet
are (1) تعلیق (2) ثلت (3) محفو (4) دسخ (5) رفاع
* ر سحان (6) توویج (7) توویج

The letters ا، و، ي are called long vowels,
and دسخ—حر—دص (or پیس—ریز—رد) short
vowels, diacritical points or vowel points

گ and پ are pure Persian letters
while ق—ع—ط—ض—ص—ح—ث are Arabic,
as described in the following couplet

(a) حرف مخصوص فارسی ته چار
پے و چے زے و کاف آی مختار
در کلام عرب نعیر بدل
نشود هیچ کاه مستعمل

The pure Persian letters, viz پ—چ—پ and گ
are never used in Arabic, except in their
modified forms

(b) هشت حرف است آنکه اندرون فارسی ناید همی
تا بیا موری نداشی اندرا این معنی معاف
نشدو ار من تا کدام است آن حروف و یاد گیر
ثا و حا و صاد و صاد و طا و طا و عین و فاف

Eight letters are never used in Persian, you will not be safe from errors unless they are remembered Hear from me what they are, and commit them to memory They are ش—ح—ض—ع—ب—ط—ق and *

Classification of letters.

Letters are divided into (a) ملحوظی (those that are written with three letters as کاف) ; (b) مكتوبی (those that have three letters, the first and the last being the same as میم) and (c) معمولی (those that are written with two letters only as ل)

According to the Arabic language the letters are divided into فمری (solar) and شمسی (luner)

ش—س—ر—ر—د—د—ت—ت are حروف شمسی
ص—ب—ب—ل—ل and ن *

All the rest are فمری. When a noun beginning with a حرف شمسی is preceded by the article ال،

the sound of ل is dropped and that of the شمسي شمسي is doubled, as حرف شمس الدين (the sun of the religion) In the case of a حرف فوري the ل is sounded, as ملك الالاک (the highest sky) In both the cases the الف loses its sound

In Persian letters are also divided into حرف مقطعة or حرف مقطعة (dotted), as حـ and حـ or حـ غير مقطعة (undotted), as حـ There is another classification of letters made with reference to حرکت (motion). Those letters that have either ریز ریز or پیش پیش are called متحرک (movable), while those that have neither ریز ریز nor پیش پیش are عیر متحرک (immovable) or ساکن (inert) as the الف of اسب الف of (a horse) is متحرک (movable) and ساکن ساکن (inert)

In Persian as well as in Arabic, the first letter of every word must be متحرک (movable) To know clearly what letters of a word are متحرک (movable) and what ساکن (inert) the following rule should be borne in mind

Divide a word into syllables, the first letter

of every syllable must be متحرک (movable) and the following letter or letters عیر متحرک (inert), as in ساکن (a resident) سا, ش and س are متحرک (movable) and ساکن (inert).

Exercises.

What are the three parts into which the Persian Grammar is generally divided? What letters are used in Persian only? Name those which are pure Arabic letters. Give the four different classifications of letters. What is the rule regarding the sound of ل of the article ال, when joined with other words? How are متحرک letters distinguished from the ساکن in a word?

Terms.

حرکات ثالث (three motions) signifies three short vowels, viz. ا, ب, (above), ب, (below), and پیش (before)

The Arabic names are تَكْتُه or تَصْبَحْ ; جَرْ or كَسْرَة ; رَ and رَمَمْ or رَمَعْ, and their signs are $\overline{^1}$, $\overline{-}$, $\overline{,}$, and $\underline{^1}$. The سَرْ and پَیشْ are placed over a letter, and رَ below it, as in the words سَرْ (head), دَلْ (heart) and پَسْتْ (back). Letters having these signs are called مَعْتَوْحٌ, مَكْسُورٌ and مَصْمُومٌ respectively.

سَكُون (quiescence) signifies the absence of vowel-points and has this sign (۸) as in the letter ر of سَرْ (head). A letter having this sign over it is called مَنْكَرْ (inert) or عَيْرٌ مَنْكَرْ (inert). حَرْم (cutting out) is an indication of dropping the حَرْكَة of a letter as the letter ل in لَمْ يَرِلْ (imperishable). the letter with حَرْم is called مَحْرُومْ.

وَفْ (Stopping) shows that the حَرْكَة of the last letter of a word has been dropped for taking rest, as in شَمْسٌ of شَمْس (the sun). But in Persian words the second سَكُون is called وَقْعٌ as in پَ of اَسَبْ (a horse). The sign of حَرْم and وَفْ are the same as that of سَكُون, viz (۸). A letter with وَفْ

is called حرف موفوف (nunation) signifies that there is the sound of ن in a word although it has no ن in it. It is generally expressed in Persian words by an ل affixed to a word with two ر over it, as لع by reason. But in Arabic, ن is expressed by two ر, or پیش placed over the last letter of a word, as, in the words امر (a thing) and مرهون (pledged) in the following Arabic proverb كل امر مرهون ما و ما تها (Every thing depends on its time) تشدید (Intensification) which shows that the sound of a letter is doubled, is expressed by the sign (۲) placed over the letter; and the letter with تشدید is called مدد as ل of خر (happy).

مد (Prolongation) indicates that the sound of a letter is prolonged. Its sign is (۳); and the letter having م over it is called ممددة (a prolonged letter,) as ل of آمدن (to come) (الل ممددة) (the shortened) (الل مقصورة) (shortened) is that which has a short sound as in the word امدادن (to collect).

وَوْ (silent) وَوْ اسْمَامْ وَوْ وَوْ مَعْدُولْهُ which is not sounded as وَوْ خُودْ (self) and of خوشْ (happy) (It is always preceded by the letter حُ)

عَنْ (Nasal) is a term applied to the sound of دُونْ which comes after any of the long vowels as in حَدَانْ (world), حَمَىْنْ like and حَمَىْنْ (fore-head)

مُخْتَفِيْيَهْ (obscure or imperceptible ةْ) is that ةْ which is not pronounced distinctly as in حَادِيْهْ (a house).

مُلْعُوتِيْيَهْ is that ةْ which has a distinct sound as in كُرْهْ (a knot),

Exercises.

سَكُونْ What is meant by حُرْكَابْ نُلْنَهْ? What does حُرْكَابْ signify? Distinguish between حُرْمَهْ and وَعْدَهْ. What are the signs of حُرْمَهْ and تَدْوِينْ? How is تَدْوِينْ expressed in Persian? And how in Arabic? Define مَدْ and مَسْدِيدْ and giving two examples of each

انف مقصورة و الغ معنده What do you mean by وار معنده? What other name is given to it? Give as many words as you know that have وار معنده. When is the letter هون called هه? What is the difference between های ملفوظی and های مخفی Illustrate your answer by examples.

II. Parts of Speech

The different classes into which words are divided are called احراء کم (parts of speech)

There are three parts of speech (1) اسم (Noun) (2) فعل (Verb) and (3) حرف (Particle)

Under اسم (Noun) the Persian Grammarians include اسماء (Substantives), فحائز (Pronouns), معات (Adjectives), اسم فعل-اسم معنول (Participles) and اسم اصل (Infinitives), their فعل is the same as the English Verb, and their حرف (Particle) includes Adjectives, Prepositions, Conjunctions and Interjections.

(1) *The Noun* اسم

The name of any thing we can think of living or lifeless is a اسم (Noun) as کتاب (book) علم (knowledge)

اسم Nouns are either (1) معرفہ (Proper) or (2) معرفہ (Common) معرفہ (Proper) is the name of any individual person or thing, as علی (Ali) and کھدو *

اسم معرفہ (Common) is a name which can be given to any thing of a certain kind or class, as مرد (man) شجر (tree) خانہ (house)

اسم (Noun) has عدد (Number) جنس (Gender) and حالت (Case).

(a) *Number* عدد

عدد (Number) shows whether one is meant or more than one When اسم denotes one thing, it is said to be واحد (singular) When it denotes more than one, it is said to be جمع (plural).

All classical languages such as Arabic, Sanskrit, Latin, Greek have a dual form (تَسْتَعِينَ). Some Arabic nouns of the dual number are used in Persian as كَوْرِيْن (the two worlds) مُرْقَيْن (two parties).

Rules for the formation of Plurals

GENERAL RULE.

(1) The plural is generally formed by adding ا (for the animate objects) and ه (for the inanimate objects) to the singular in Persian as مرد (a man) مردان (men) حاره (an animal) حاره ها (animals) کتاب (a book) کتاب ها (books) چیز (a thing) چیز ها (things)

SPECIAL RULES.

(2.) If the (animate) noun ends in الْفَ (الف)

the letter **ی** is inserted before **ان** in the plural as **دانایان** (wise men)

(3.) When nouns ending in **های محتعی** (the obscure **های**) have occasion to add **ان**, the **های** is changed into **گ** as **مرشته** (an angel), **مرشتهان** (angels).

(4.) When such nouns have occasion to add **ها**, the final **های** of the singular disappears if it is **های محتعی** as **پرده** (curtain), **پردها** (curtains) and is retained if it is **گرهای معلوطي** as **گره** (a knot), **گرهان** (knots)

(5.) When the singular ends in the imperceptible **ه**, the plural is sometimes formed by adding **ات** after changing **ه** into **ح** as **قلعه** (a fort), **قلعهات** (forts), **برگه** (a village) **برگهات** (villages)

(6.) Sometimes the plural is formed by adding **اب** to the singular (specially Arabic words) as **تصانیع** (compilations,) **مکاناب** (houses)

(7.) Some Persian nouns have their plurals formed by adding either **ان** or **ها** as **درخت** (a tree), **درختان** (trees), **سارو** (an aim), **ساروهان** and **درختان**

(aims, تَسْوِيَة (thirsty), چراغ (lamp), اسرو (eye-brow),
چشم (eye), گناه (sin), سُت (idol), دیده (eye), are other
examples.

*The following Arabic plural forms are often met
with in the Persian Language.*

مُعْدِي	جمع واحد	مُعْدِي	جمع واحد
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Singular, Plural, Meaning,	Singular, Plural, Meaning,
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اطفال	طفل	children	علماء	علم	boys
رسان	ارمنه	(times)	علماء	علماء	(learned men)
كتاب	كتب	(books)	دعوى	دعوى	(claims)
دولت	دول	(wealth)	جوهر	جوهر	(jewels)
ساكن	سكنه	(Residents)	فاصي	فاصا	(judges)
حبل	حمل	(mountains)	روضه	روضه	(gardens)
كریم	کرام	(nobles)	علم	علم	(sciences)
تیحان	لطائف	(crowns)	لطیفه	لطیفه	(puns)
عذی	اعذیا	(rich men)	مُصَاعِيْن	مُصَاعِيْن	(subjects)

(8) Some nouns have two plurals with different meanings as 1. عرس (bridegrooms)
2. خدلان (moles on the face) 1 حال (brides)

کافیون

2 احوال (maternal uncles) 1 عام (mob) 2 اعوام (years) 1 بیت (couplets) 2. بیوں (houses)

(9) Some nouns though plural in form are singular in reality, as دندان (a tooth), حنایان (flower-bed), مادیان (a mare), ماکیان (a hen), سامدیدان (a morning), تارگان (a merchant), شهیان (a shepherd)

(10) Adjectives used as nouns have their plurals formed by adding ان to the singular as خوبان—خوبان (fair ones) سیکوان—سیکوان (the virtuous).

Exercise

(a.) How many parts of speech are there in Persian? Compare them with the English parts of speech. What are the two kinds of مُعْلِّم? Define them.

(b.) What is the Persian word for number? What are the two numbers? What languages have three numbers? How are plurals formed? Mention six words that form

their plural by adding اں as well as by اے. ~~م~~ Mention six nouns in which (1) the final ة is changed into و and (2) it is dropped. Some have two plurals with different meanings, illustrate this statement by examples. How is the plural of compound nouns formed. Give some Arabic plurals used in Persian. Mention three singular nouns that are plural in form. When are adjectives used in plural.

(b) *Gender*, جنس

There are two sexes *ذکیر* (masculine) and *تامیل* (feminine). The names of males are called *ذکر* the names of females *مود*. In Persian the lifeless things have no gender.

Words applied to both the sexes are said to be of the Common Gender, as, *کوہا* a child, *مردی* a parent. There are three ways of distinguishing Gender.

I By a different word

<i>Masculine,</i>	<i>Meaning,</i>	<i>Feminine,</i>	<i>Meaning,</i>
پدر	father	مادر	mother
درادر	brother	حواهر	sister
پسر	son	دختر	daughter
حصو	father-in-law	خوشنده‌من	mother-in-law
مرد	man	زن	woman
حروس	cock	ماکان	hen
شوهر	husband	زوجه یا زن	wife
ناتخندا	bachelor	دوسیره	maid
نادشاه	king	نیگم	queen
اسپ	horse	ماده‌ن	mare
خداوند	Lord	حاتون	lady

II By using ماده (male) ماده (female) after nouns as.

<i>Masculine,</i>		<i>Feminine,</i>	
کارو	bull	گار ماده	cow

معلم	teacher,	معلمة	teacheress
شیر در	lion,	شیر ماده	lioness
ککسک تر	cock sparrow	ککسک ماده	hen sparrow
سگ در	dog,	سگ ماده	bitch
شتر در	he-camel,	ستر ماده	she-camel
فیل در	he-elephant	فیل ماده	she-elephant
سلطان	sultan	سلطانه	sultana
صیہ	boy	صیه	girl
قاتل	murderer,	قاتلہ	murderess
وارث	heir,	وارثہ	heiress
مصنف	author,	مصنفة	authoress
ملک	king,	ملکہ	queen
والد	father,	والدہ	mother

اے, old man or woman, بیوہ a widow or widower
 دوستدار nephew or neice, صریبی a friend, مراد راہ a
 patron, &c, are the nouns of the Common Gender.

Exercises

What is the Persian equivalent for Gender?

How many sexes are there in Persian? Name them? What are the three ways of distinguishing Gender? Give three examples of each. What is the Feminine of حاکم—پیغمبر—صبا—کوسمیدن—صبا؟ What Genders are the following? give the Feminines in case of مادیان—کاو مادہ—سگ نر—سکنیہ—سپورہ—میرا—حوالہ رادہ Give three examples of nouns in the Common Gender

(c) Case حالت

حالت (Case) shows the relation of a noun to another word in a sentence. Persian nouns have three Cases

فاعل معقول مضارف (the Nominative), (the Accusative), (the Genitive or Possessive).

فاعل signifies the doer of a thing, معقول denotes the object to which something is done, as in the sentence, سوہن لال کتاب خرید (Mohan Lall pur' a book), and سوہن لال صندوق آورد (Sohan Lal

فاعل سوہن (ال) are and موهن (ال) are صدری and مفعول کتابی are

مضاف اليه denotes the possessor or owner as (Sohan Lall's book). Possession is expressed by اضافت (connection).

اضافت is a connecting link between two or more nouns, as فلم موهن (Mohan Lall's pen).

1. It is generally expressed by ریز added to the مضاف (governing noun) as in the above example.

2. When a noun ends in هاے محتفی the اضافت is expressed by س as مدد حاد (God's slave).

3. When a noun ends in ای، ای، ای the اضافت is expressed by پای دیوار ای (the foot of the wall), بوی گل ای (the scent of the rose), قاضیی شهر ای (the judge of the city)

4. When two or more nouns are used as مضاف، اضافت is given to the last as وسپ و شتر و نیل ملک (the horse the camel and the elephant of the king).

5. The words صاحب (master) اس (son) and سر (head), &c, when used as مصاف generally omit as سر خیل (a pious man) صاحب دل (a chief) This omission is called اضاف (Vide Translation exercises No III)

As a rule مصاف (the governing noun), should always precede مصاف الیہ (noun governed), as قلم (my pen) Sometimes in poetry this order is reversed, and اضافت is expressed by را as را تسدی (the mind of a thirsty man is not eager for flesh water) Like the English language the مفعول—فاعل in Persian are alike in form The two cases are known by their position and sense.

The word را is added to a noun, when it is used as مفعول نامی (in the Dative Case), as موهن عل (I have given a book to Mohan Lall.)

Sometimes the particle ا is prefixed to a noun in the Dative Case, when را is used as the sign of

آن مام را سوهن لال دادم the Accusative Case as, (I gave that pen to Mohan Lall)

The Vocative Case مسادی is generally expressed by using ای (O) ای پا-با (O) ای before a noun as, ای پاالا-س (O man) ای خدا (O people), or by affixing الف to the noun as بزرگی دها (O Lord) میکسم (O Lord giver of greatness, I am helpless)

The Ablative and Locative Cases are expressed by means of در and ار respectively as در کالج ار طالب علمی ایں کتاب گرفته بودم (In the college I took this book from a student) According to the Persian Grammar در (in) and ار (from) are (Preposition) and the nouns following them are مکرر (governed) or در may be called and مظروف کالج

Declension.

Ahd, Singular,	جمع	Flural,
فاعلی Nom. پسر	sons	پسران sons
مفهولی Obj. پسر را	sons	پسران sons

اصاوی Gen. (کلاه) پسران (کلاه) پسر The cap of a son } The cap of sons.

Exercises.

What is حالت فاعلی ? What does it express ? What do حالت معمولی and مضاف denote ? Distinguish between اضافت and مضاف. Define اضافت. What are the signs of اضافت ? When two or more nouns are used as مضاف which of them is followed by اضافت ? اضافت If nouns end in حروف علت how is it expressed ? Exemplify حالت فاعلی and حالت معمولی in four different sentences. Use the following words in طعل—**حالت اصاوی** گل (a flower), سگ (a dog), اس (a horse), فیل (an elephant), کارد (a knife), کتاب (a book), پسران (sons) and ماه (the moon) What is the Vocative Case called in Persian ? give three examples Decline عمومی (uncle), موسیش (a rat), کن (a house), and گوساله (a calf)

Mention the Number, Gender, and Case of the nouns in the following sentences

چیزے در جهان بیدا نمیشود که آخوش بیست دیگاشد—ریدا خادم به برادرش خصوصیتی میدارد—^{مسنون} مسجد میدارد—وهن را دیدم که کتابس ده روید—طالبعلیه و ارام طلبی هردو جمع نمیشود آدمی را آدمیت لارم است—فاصله لکهندو ار عرض آناد چهل کروه است—ای طفل بیا و بگو—درجہ استاد اروالدین کمتر نیست—^{مسنکل} بیست که آسان نسود—دلم بدل دستم بداعا*

(II) صفت Adjective.

Persian Adjectives are indeclinable and in construction they follow the substantives which they qualify. The nouns qualified by صفات are called موصوف which like مضاف are followed by اضافت. The rules of the use of اضافت already given hold good as well in the case of موصوف also.

صفات may be divided into three kinds.

1 صفات کیفیت (Adjectives of Quality) as سیاہ (black) دیک (virtuous).

2 اعداد کمیت (Adjectives of Quantity) as هم (all) چهار (four).

3 اسم اسارة (Demonstrative Adjectives) as این (this) and آن (that)

1 *Adjectives of Quality.*

All صفات have three degrees of comparison

1. تفصیل بعضی (Positive) 2. تفصیل بعضی (Comparative.) 3. تفصیل بعضی (Superlative)

بعضی expresses the simple quality as دیک (good), بد (bad), تر a higher or lower degree of quality, as تیک تر (more virtuous), بدتر (worse), and the highest or lowest degree, as تیک ترین (most virtuous), بدترین (worst)

The تفصیل بعض is used when two objects are compared It is followed by ار which expresses the idea of the English word 'than' as موهن ار سوہن بدتر است (Mohan is worse than Sohan).

مُوهن دل ترین همه طالب علمان است (Mohan is the worst of all the students) is used when more than two objects are compared as, اسات (asat) and be followed by a noun in the plural number.

The Arabic trilateral Adjectives form the Comparative by Prefixing الـ to the trilateral root as اکدر (older), اصغر (younger). The superlative degree is formed by prefixing الـ to the comparative as الـاکدر (the oldest or greatest)

In some cases the Arabic Adjectives of the Comparative degree are considered as Positive in Persian and have their Comparatives formed by adding تر, as ادنی تر (lower), اولی تر (higher). The Positive form دا is often used as Comparative, as دروغ مصلحت آمیز دا ار راستی فتنه ادگیر (Falsehood mixed with godness is better than truth that produces mischief.)

2 *Adjectives of Quantity*

اعداد (Adjectives of Quantity or Numeral

Adjectives) refer to number. They are divided into **دانتی** (Cardinal) and **معانی** (Ordinal).

(1) **دانتی** اعداد denotes the idea of how many as **چهار** (four).

(2) **معانی** اعداد denotes position in order, as **چهارم** (fourth).

Cardinal Adjective.

یک	One
دو	Two
سے	Three
چهار	Four
پنج	Five
شش	Six
ھفت	Seven
ھشہ	Eight
اے	Nine
اے	Ten
اے	Eleven
اے	Twelve

Ordinal Adjective

یکم	First
دوم	Second
سوم	Third
چہارم	Fourth
پنجم	Fifth
ششم	Sixth
ھفتم	Seventh
ھشتم	Eighth
نهم	Ninth
دهم	Tenth
یاردهم	Eleventh
دوازدهم	Twelfth

سیزده	Thirteen	سیزدهم	Thirteenth
چهارده	Fourteen	چهاردهم	Fourteenth
پانزده	Fifteen	پانزدهم	Fifteenth
شانزده	Sixteen	شانزدهم	Sixteenth
هفتم	Seventeen	هفتم	Seventh
هیجده	Eighteen	هیجدهم	Eighteenth
نوزده	Nineteen	نوزدهم	Nineteenth
سیست	Twenty	سیست	Twentieth
سیست و یک	Twenty-one	سیست و یکم	Twenty-first
سیست و دو	Twenty-two	سیست و دوم	Twenty-second
سیست و سه	Twenty- three	سیست سوم	Twenty-third
سیست و چهار	Twenty- four	سیست و چهارم	Twenty-fourth
سیست و پنجم	Twenty- five	سیست و پنجم	Twenty-fifth
سیست و ششم	Twenty-six	سیست و ششم	Twenty-sixth
سیست و هفتم	Twenty- seven	سیست و هفتم	Twenty-seven- th
سیست و هشتم	Twenty- eight	سیست و هشتم	Twenty-eighth

Twenty-nine سنت و نوے

Thirty سی	Forty چهل	Fifty پانچاہ	Sixty سصتم	Seventy هفتادم	Eighty هشتادم	Ninety نویم	Hundred صدم

Twenty-ninth سنت و نویم

Thirty سی ام	Forty چهل م	Fifty پانچاہم	Sixty سصتم	Seventy هفتادم	Eighty هشتادم	Ninety نویم	Hundred صدم

N B — It is quite evident that the ordinal number is formed by affixing م to the cardinal number and giving صدم to the last letter.

3 اسم اسارة [Demonstrative Adjective]

اسم اسارة (Demonstrative Adjective) is applied to a person or thing near at hand, as این کتاب (this book) and اس مرد (this man), or to a person or thing at a distance as آن کتاب (that book) آن مرد (that man) and اس مرد (that man) is called اسم اسارة نعید — آن اسم اسارة مرد — When اس مرد and آن مرد are applied to persons, their plural forms

are ایمان (these) and آیان (those), and when to things their plurals are اید ک (these) and اد ک (those). It is a peculiarity of the Persian language that when a Noun whether Singular or Plural is preceded by اسم اشارة (the latter is always in the Singular form as آن ایمان (this woman), این ریان (these women), likewise آن مرد (that man), آن مردان (those men.) The plural forms ایمان and ک are never followed by Nouns because they themselves become Nouns as اسم اسارة (these are learned and those are ignorant) The Noun coming after the اسم اسارة مشاراللیه (the Noun demonstrated) The Indefinite Article *a* or *an* is expressed in Persian by یک حرف یک as میرے (a man) or یک as میرے (a word), while the Definite Article *the* by آن as آن مرد (that man.)

Exercises.

What are the three classes of صفت؟ What is its position in a sentence? What are the degrees of

comparison in the Persian language and how are they formed? What does تَعْصِيلٌ بِعَصِيٍّ express? also تَعْصِيلٌ بِعَصٍّ and تَعْصِيلٌ بِعَصٍّ? When is used, and when تَعْصِيلٌ كُلٌّ? What word expresses the idea of *than* in Persian? What Positive form always expresses the idea of Comparative? What are the names of the Cardinal and Ordinal numbers in Persian? What do they denote? How are the Ordinal numbers formed? Give the Persian equivalent for 7th, 8th, 30th, 3rd, 5th, 100th. [Name the آسماء اشاره.] Give the double forms of their plurals and also mention why they admit of these double forms. What is the peculiarity of the Persian language in the use of اسم اشاره with other Nouns? How are the Arabic Comparative forms used in Persian?

(3) ضمائر Pronouns

The ضمائر is a word used in place of a noun. The principal classes of ضمائر are (α) اسم ضمائر (Perso-

nal Pronouns) (b) اسم مترک (Reflexive Pronouns) (c) اسم استفهام (Interrogative Pronouns) (d) اسم موصول (Relative Pronouns.)

(a) اسم ضمیر (Personal Pronoun).

ضمائر are used for nouns in different persons. Like English there are three persons in Persian. منکم (First Person) denotes the person speaking ; مخاطب or حاضر (Second Person) denotes the person spoken to ; and عاید (Third Person) denotes the person or thing spoken of.

ایشان (I), ما (we), تو (thou), شما (ye), او (he), من (I), هم (we) are ضمائر متفصل (Isolated) and بارز (expressed) are ضمائر متصل (Affixed). هم (I), هم (we) are sub-divided into مفهوم (understood) and مفهوم (expressed) : هم (I) is مفهوم (understood) and هم (we) is مفهوم (understood).

ضمیر متفصل is that which can be used without the help of a word as من (I) can only be used in connection with some word, as می دادم (I gave.)

صيغ مفعول The declension of

واحد SINGULAR

ماعلي Nominalive

متكلم	First	میں	I
محاطہ	Second,	تو	Thou
عاءٰ	Third	او	He

معوی Objective

متكلم	First	مرا	Me
محاطہ	Second	ترا	Thee
عاءٰ	Third	اورا	Him

اصاوی Possessive

متكلم	First	كتاب من	My book
محاطہ	Second	كتب تو	Thy book
عاءٰ	Third	كتاب او	His book

جمع Plural

ماعلي Nominalive.

متكلم	First	ما	or	ماں	We
-------	-------	----	----	-----	----

مُخاطب Second	شما	or	شمايَان	You or ye
غائب Third			ايسان	They

مُعْوَلِي Objective.

متكلم First	مارا	or	مارايان را	To us.
مُخاطب Second	شمارا	or	شمايان را	To you.
غائب Third			ايسان را	To them.

اَفْتَوَيِي Possessive.

متكلم First	مارايان	or	كتاب ما	Our book
مُخاطب Second	شمايان	or	كتاب سما	Your book.
غائب Third			كتاب ايسان	Their book.

N. B.—It is quite evident from the above table that there is no distinction of form as regards Gender like English, between Pronouns of the First and Second Persons.

م (for the First Person Singular) ي and (for the second) and ش (for the third) are عمايَرْهونَتَصل as دلم (my heart), سرت (thy head), ميلحوانِي (thou leadest) and دستش (his hand),

م (for the First Person Plural) د (for the second) and د (for the third) as گفتم (we said) گفتهیم (you said) and گفتهند (they said.) In کرد (he did) the صمیمیت is ضمیر.

Exercises

What is ضمیر? Name the principal kinds of ضمائر What do ضمائر show? Name them In what point does English resemble Persian. Name all the ضمائر in a tabular form indicating Number, Person, and Case Give the Number and Person of the following ضمائر — ضمائر ترا — ضمائر من — ضمائر ایمان — ضمائر تو — ضمائر ایشان — ضمائر آن Define ضمیر متصل and ضمیر مستتر and distinguish between ضمیر and متصل Compose 6 sentences having a different form of ضمیر

(b) اسم مستتر ک Reflexive Pronoun

خودش — خود — اسم مستتر ک is expressed by خودش and خودی Then English equivalents are *own* and *self* These are indeclinable and are used

both for males and females. The word خود is sometimes added to the Nominative Case to render it emphatic; as من خود رتم (I went myself). When in the Nominative and Possessive Cases used in a sentence, the reference is to the one and the same Person, the Possessive is changed into Reflexive من کتاب خود میخوانم as خویشتن or خویش—خود (I read my book) This sentence originally stood thus تو کتاب من میخوانم—like-wise تو کتاب تو میخواهی was originally خویش میخواهی Thou readest thy book.

(c) اسم استفهام *Interrogative Pronoun*

اسم استفهام is used in asking a question and کدام (who) relates to person as کیست که دارد (who) is the man that stands at the door) کیم refers to things as کیم خود را در خدمه (what is that thing which thou art gazing at) The word کم (which signifies "how many" is applied to both persons and inanimate things as

چند کیس در آن چنفل نو داشت (how many men were present in that assembly)؟ چند کتاب رور صورت میتوانی (how many books do you read every day).

(d) اسم موصول *Relative Pronoun.*

The اسم موصول is that word which without the use of a sentence called also cannot be either مُسْتَدِّدٌ (Subject), حَدَرٌ (Predicate) (Nominative) or هَرَكَهْ آمد (Objective), as ساخت (He who came, built a new house), عالم است (He who is learned, is respectable) هر کیه and هر آن کیه are used for persons and هر چهه and هر آن چیه for things.

GENERAL RULE — Every اسم مکرر (Common Noun) may be converted into اسم موصول by affixing پکه to it, as دیدم نار ده دیده آمد ویصر باغ (The boy whom I had seen yesterday in the garden again came in view) که در ویصر باغ دیده دیده دیدم is called also (explanatory sentence)

Exercises.

Define **اسئلہ** *ask*, Name them and give their uses. What are **استھام** *assumption* and how are they used? Define **اسم موصول** and give the general rule of its formation. Illustrate your answers with examples.

IV. **فعل Verb.**

The **فعل** is a word which declares something, as **مohan سبق حود** (Mohan reads his lesson). That which is spoken of is called **فاعل** (the Subject of the Verb) and that to which something is done is called **مفعول** (Object).

1. **افعال** (Verbs) are divided into **اون** (Intransitive), as **او میدرود** (he goes), and **متعدی** (Transitive), as **آدمی نامه مینویسد** (the man writes a letter). A Verb in the Infinitive Mood always ends in **ن** or **ت**; as **آمدن** (to come) and **روتن** (to go).

فعل اون (Intransitive) denotes an action that

does not go beyond its فاعل. A ماضي (Transitive) signifies that action which passes from the فاعل to the مفعول, as in the above examples

2 افعال are divided into معرف (Active Voice) and معرف مجهول (Passive Voice) The فعل معرف denotes that the subject of the Verb acts, as موهن اسب حود را نفرخست (Mohan disposed of his horse). فعل مجهول denotes that the Subject of the Verb is acted upon, as آن اسب فروخته سده است (the horse has been disposed of) One of the eleven letters د-ن-م-ف-ا-ش-س-ر-ت-ح-ا always precedes دن or شن the sign of مصدر (Infinitive)

صورت Mood.

صورت (Mood) shows the manner of an action,

1. مادي (Indicative Mood) simply declares a thing, as او میخواند (he reads)

2 امری (Imperative Mood) commands or entreats, as مرا معاف دارید, سخوان (read), (excuse me)

3. صورت شرطیہ (Conditional) states a thing conditionally as اگر او می آیہ من ہم حواہم رفت (If he comes I will go)

4. صورت مصدریہ (Infinitive) simply names the action and is not limited by Number and Person as ختن (to sleep)

N. B.—Properly speaking the names of Moods are unknown to the Persians, who blend them with the Tenses. The Potential Mood expressed by the aid of the Auxiliary Verb من میتوام حواہم توادست (I can read).

Exercises.

What is a verb? What are the two classifications of it in Persian? What letters always precede the sign of Infinitive? What is ن and ت? How many moods are there in Persian? How are they generally used?

Rule, Tense

The rule is a change in a Verb to express

time In every language there are three principal divisions of time—**ماضی** (Past), **حال** (Present), and **مستقبل** (Future).

The **ماضی** is divided by the Persian Grammarians into 1. **ماضی مطلق** (Simple Past). 2 **ماضی بعید** (Present perfect) 3 **ماضی فردی** (Past perfect) 4. **ماضی اسلهواری** (Imperfect) 5 **ماضی احتمالی** (Dubious) and 6. **ماضی تمدّنی** (Optative)

Besides the forms of the Verbs already given there are **مصدر** (Aorist) that has the idea of both the present and future times, **امر** (Imperative), **نیز** (Prohibitive) and **مستقبل** (Future).

Rules for the formation of Tenses.

1 The **ماضی مطلق** of **واحد عاید** is formed by dropping the last letter **ن** of the **مصدر**, as from **کرد**—**کردن** (he did); **جمع عايس** is formed by affixing **د** to the **متكلم** as **کردند** (they did), **واحد عاید** by **م** as **کردم** (I did), and **کردیم** by **م** as **جمع متكلم** (we did).

2. The ماضی قریب (Present Perfect) is formed by affixing ؛ followed by است to کرده است as ; ماضی مطلق (he has done).

3. The ماضی عید (Past Perfect) is formed by changing ماضی فریب of the into سود است ؛ سود کرده سود (he had done).

4. The ماضی احتمالی (Dubious) is formed by changing ماضی فریب into ناشد است ؛ as ناشد کرده ناشد (he might have done).

5. The ماضی استمراری (Imperfect) is formed by prefixing م to the مطلق as میکرد (he was doing).

6. The ماضی تمنائی (Optative) is formed by (affixing م to the نای مکمل as کردم ؛ ماضی مطلق as نای مکمل (I wish he did).

It has already been mentioned that the sign of the مصدر is either دن or نن with the exception of آستن (which means pregnant) preceded by any one of the eleven letters grouped thus ؛ as شر دم ار سخن دے (my honor is on account of his words).

Following are the rules given for ascertaining the امر (Imperative).

I. Infinitives in ادن and یدن reject these endings for the امر, as مرسیا دن (to send,) فرست (send thou) پرسیدن (to ask,) برس (ask thou) A superfluous ا is generally prefixed to it, as مگو (say,) سین (behold)

Exceptions—دادن (to give,) چیدن (to collect,) آمدن (to come,) بین (to see,) ردن (to strike,) ستابن (to seize,) آمادن (to prepare,) کشان (to bring forth,) کسان (to open,) ران (to make,) خریدن (to create,) شدوان (to heal,) آفرین (to choose,) گرین

II. Infinitives in دن, reject this termination and substitute آی or آیی for the Imperative, as ستودن (to praise,) ستا (to stink) or ستای

Exceptions—سدن (to be) or سوون (to become,) سوون (to neigh) درودن (to neigh) شدو (to hear) عدوون (to slumber) شدوون

III Infinitives in دن preceded by ر or ن reject

the termination دن for the امر; as بُروردن (to cherish)
کردن—بُرور (to dig) کردن—بُرور

Exceptions—آوردن—آور (to bring,) or آوردن (to bear)
آزرن—میر (to die) کردن—کردن (to do) کردن—میر (to press)
(to vex) سپردن—افسار (to press) افساردن—آزار (to entrust)
شمردن—شمار (to reckon) شماردن—آزار

IV. Infinitives in چ preceded by ح reject ا and change ح into چ, for امر; as احمدت (to throw), احمدت (to know)

Exceptions—شداردن—شدار (to know) (to sell) سیجیدن—گسل (to break) گسل (to break) فروش (to weigh) سلم

V. Infinitives in س preceded by ح reject both the ا and س for the امر, as زیستن (to live).

Exceptions—ستن—ستن (to seek) حواسن—جو (to rise) خواستن—خیر (to wish) حاستن—جو
جستن—بیووند (to mix or join) بیووند (to leap) شستن—روی (to escape) رستن—روز (to grow)
(to wash) کاستن—شکن (to break) سکستن—سوی (to diminish) کاستن—کسیختن (to break) کاس (to break)
سستن—گسل (to sit) نسادن—نشیم (to cause to sit) نشان

VI Infinitives in ن precede by reject ت and change دار (to have) داشتن into, as ش کاشتن — دار (to sow) کاشتن

Exceptions—گردن (to become) (to write) ابراستن (to quit) (to exalt) هستن (to be) دویس (to kill) کشتن (to sow) کشتن (to kill) کشتن (to become) (to write) ابراستن (to quit) (to exalt) هستن (to be) دویس (to kill) کشتن (to sow) کشتن (to kill)

VII Infinitives in ئ preceded by ئ generally reject ئ and change ئ into ئ for تاۋىن (to shine) ئاۋىد but in some verbs the ئ remains unchanged, as ئاۋىن (to weave)

Exceptions—حُقْن (to sleep) رُقْن (to go) or گوی گو (to say) گھُن (to take) گیر (to accept) سُعْن (to boil or string) پَدَیْر (to blow) شَعْن (to hear) سَعْن (to dig) کاو (to say) گرفتن—رو (to go) گھُن (to say) گیر (to take) گھُن (to accept) سُعْن (to boil or string) پَدَیْر (to blow) شَعْن (to hear) سَعْن (to dig) کاو (to say)

The **م** is formed by prefixing **م** to the **م**; as **مپرس** (do not ask)

Exercises

What are the three Tenses in Persian? Into

how many kinds is the ماضي divided ? Give the rules for the formation of each of them, and give also two examples of each. Relate the seven rules for the formation of امر, and give examples of each ; and also mention at least four exceptions to every rule. How is the بعدي formed ? Give the امر of the following Verbs).

دستستن—اورختن—مرودختن—رستن—گفتن—دیدن
دالدن—سرخا ستن—and

Verb (continued)

مضارع—AORIST

The مضارع (Aorist) is formed by affixing a to the امر, and giving the حرکت of سرخا to the last letter of the امر; as کند کن (he may do) It gives the idea of both حال (Present Tense) and مستقبل (Future Tense)

حال Present Tense.

The حال (Present Tense) is formed by pre-

fixing می or همی to the مشارع as also (he does) همی (he says) گوید

مستقبل Future Tense

The مُستقبل (Future) is formed by using the various forms of the Verb حواستن (to wish) before the خواهم کرد, ماضی مُطابق (I will do), as حواهد کرد (he will do). In the principal Verb remains the same, while the auxiliary Verb حواهد undergoes changes to indicate a variety of Persons and Numbers, as حواهم کرد (I will do,) حواهی کرد (Thou wilt do,) حواهند کرد (they will do) and so on

Exercises

How is مشارع formed? What time does it indicate? Give the مشارع of the following مصادر —

ردن — شدن — دین — تاون — کاستن — آهیختن — گسیدختن
چیدن — پیمودن — شنیدن — ریستن — چیندن
How is حال formed? give examples What is the Persian name for

Future Tense, and how is it indicated? Conjugate all the Numbers and Persons of the مصادر خواستن in the Future Tense.

1. فعل معروف (Active Voice).

Conjugation of the مصادر کردن (Verb to do) in all its forms

I ماضي Past Tense.

1 ماضي مطلق (Preterite or Indefinite Past).

واحد Singular.

(1.)	متكلم	کردم	I did
(2.)	محاطب	کردی	Thou didst
(3.)	خائب	کرد	He did

جمع Plural.

(1.)	متكلم	کردیم	We did
(2.)	محاطب	کردید	You did
(3.)	خائب	کردید	They did

2 ماضي ماضي ماضي *Perfect Tense.*واحد *Singular.*

(1.)	متكلم	كردة ام	I have done
(2.)	محاطب	كردة	Thou hast done
(3.)	غائب	كردة است	He has done

جمع *Plural.*

(1.)	متكلم	كردة ايم	We have done
(2.)	محاطب	كردة ايد	You have done
(3.)	غائب	كردة اند	They have done

3 ماضي بعيد *Past Perfect.*واحد *Singular.*

(1.)	متكلم	كردة سودم	I had done
(2.)	محاطب	كردة سودي	Thou hadst done
(3.)	غائب	كردة سود	He had done

جمع *Plural.*

(1.)	متكلم	كردة سوديم	We had done
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(2) مخاطب مخاطب كرده بوديد You had done
 (3) غائب غائب كرده بودند They had done

4. ماضي ناتمام *Imperfect*

واحد *Singular*

(1.) متكلم مي كردم I was doing
 (2.) مخاطب مي كردي Thou wast doing
 (3.) غائب مي كردد He was doing

جمع *Plural*

(1.) متكلم مي كرديم We were doing
 (2.) مخاطب مي كرديت You were doing
 (3.) غائب مي كرددند They were doing

5. ماضي احتمالي *Dubious*

واحد *Singular*.

(1.) متكلم كرده باشم I might have done

(2.) مخاطب مخاطب کرده باشی {Thou mightest have
done
(3) عائب عائب کرده باشد He might have done

جمع *Plurai*

(1) متكلم کرده باشیم We might have done
(2) مخاطب کرده باشند You might have done
(3) عائب کرده باشند They might have done

6 ماضی ممنونی *Optative.*

واحد متكلم کردمے I wish I did
واحد عائب کردي I wish he did
جمع عائب کرددے I wish they did

N B --It admits of the above three forms only

II مصارع *Aorist*

واحد *Singular*

(1) متكلم کدم I may do
(2) مخاطب کدی Thou mayst do
(3) عائب کدد He may do

جمع *Plural.*

(1)	متکلم	کارم	We may do
(2)	مخاطب	کارید	You may do
(3)	عائب	کارند	They may do

III. مستقبل *Future.*واحد *Singular*

1)	متکلم	خواهم کرد	I will do
(2)	مخاطب	خواهی کرد	Thou wilt do
(3.)	عائب	خواهد کرد	He will do

جمع *Plural.*

(1)	متکلم	خواهم کرد	We will do
(2)	مخاطب	خواهید کرد	You will do
(3.)	عائب	خواهند کرد	They will do

IV حال *Present.*واحد *Singular.*

(1.)	متکلم	میکنم	I do
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(2)	محاطب	میکنی	Thou dost
(3)	عائز	میکند	He does
		جمع	<i>Plural</i>
(1)	معاکم	میکنیم	We do
(2)	محاطب	میکنید	You do
(3)	عائز	مکنید	They do

V امر *Imperative*

امر مطلق

واحد *Singular*

(2)	محاطب	مکن	Do you
		جمع	<i>Plural</i>

(2)	محاطب	میکنید	Do ye
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B امر دوامی *Progressive*

واحد *Singular*

(2)	محاطب	میکن	Go on doing
		کرده میداش	or

جمع *Plural,*

(2) می کنید تو کرده میباشد مخاطب Go on doing
 N B.—In the First and Second Persons the Imperative is expressed by using کے ناید before the مضارع forms

امر مطلق *Simple Imperative*واحد *Singular.*

(1) متکلم ناید که بکنم Let me do
 (2) غائب ناید که بکند Let him do

جمع *Plural.*

(1.) متکلم ناید که بکنیم Let us do
 (2) عائب ناید که بکنند Let them do

امر دوامی *Progressive Imperative*واحد *Singular.*

(1) متکلم ناید که کرده می کنیم { ناید کو بکنم or ناید کو بکنیم Let me go on (doing)

(2) ناید که کرده مخاطب { ناید که نکند or ناید که نکند میباشد مخاطب Let him go on (doing)

جمع Plural

(1) ناید که کرده میباشیم متكلم { ناید که نتغلق or ناید که نتغلق Let us go on (doing)

(2) ناید که کرده مخاطب { ناید که نکند میباشند ناید که نکند Let them go on (doing)

نیزی Prohibitive

واحد Singular

(1) ناید که نکنم متكلم Let me not do

(2) مکن مخاطب Do not do (you)

(3) ناید که نکند عائب Let him not do

جمع Plural

(1) ناید که نکنیم متكلم Let us not do

(2) نکنید مخاطب Do not do (ye)

(3) ناید که نکند عائب Let them not do

حیث فعل متحرک Passive Voice

Is regularly formed by prefixing اسم معقول (Past Participle) to the various Tenses of the Verb شدن

Conjugation of the Verb to beat
in its various forms,

I حال Present

واحد Singular

(1) من ردة ميشوم متكلم I am struck
 (2) توردة ميسوي مخاطب Thou art struck
 (3) او ردة ميسود عائب He is struck

جمع Plural

(1) ما ردة ميشويم متكلم We are struck
 (2) شماردة ميشوين مخاطب You are struck
 (3) ايسان زدة غائب They are struck
 ميسوند

II ماضي Preterite or Past

واحد Singular

(1) من ردة سدم متكلم I was struck
 (2) توردة شدي مخاطب Thou wast struck
 (3) او ردة شد عائب He was struck

جمع Plural

(1) ما ردة شدوم متكلم We were struck

(2) سارده شدید سط You were struck

(3) ایسان رده شدید عذب They were struck

III مستقبل Future

واحد Singular

(1) من رده خواهیم شد متکلم I will be struck

(2) تورده خواهی سد مخاطب Thou wilt be struck

(3) اورده خواهد شد عاذب He will be struck

جمع Plural.

(1) مارده خواهیم شد متکلم We will be struck

(2) سمارده خواهید شد مخاطب } You will be struck

(3) ایسان رده خواهد شد عاذب } They will be struck

N B—It will be a good exercise for the student
to write out the paradigm at full length

The افعال معاون (Auxiliary Verbs) are
حواستن (to wish) توانستن (to be) سودن (to be able) سدن (to
become).

The افعال مقتضی (Defective Verbs) are آهتن (to be fit,) شایستن (to be worthy of,) یا یستن (to draw,) سرشن (to create,) and هست (to exist.)

The اسم فاعل (Nomina Agentis) is formed from the اسم by affixing هد; as گوینده (a speaker) from گوی. In some cases it is formed by affixing الف to the اسم, as دان (one who knows,) سینا (one who sees). The above are called اسم فاعل قیاسی which are to distinguish them from اسم فاعل سماعی which are formed by affixing the terminations گار-ناب etc, to the Noun, as ر ر گار (goldsmith,) خداورد گار (master,) ناعداں (gardener)

The اسم مفعول (Nomina Patientis) is formed by affixing هد to the اسم, as دوشند (written), from گشت (past) from گشت

The اسم حالیہ (the Noun of condition) is formed by adding ان to the اسم, as دالان (weeping) from دال, خدماں (laughing) from خدمہ

The اسم ای (the Noun of instrument) is formed by a Noun and the Imperative, as چاروں (a fan), راہگس (a fan),

(a broom,, فلم تراش (a pen-knife) , or by affixing ة to اهز , as كويه, (that which beats) and ة استه (a razor) .

The اسم طرف is expressed in Persian by using اهسته after Nouns, as گاهستان (a garden,) آتشکده (a fire temple)

N. B.—The Arabic forms فاعل—اسم مفعول—اسم

اسم آله and اسم طرف are frequently used in Persian, as حاکم (a governor,) كاتب (a writer,) معناج (wounded,) متطور (accepted,) مکالس (a key,) مغراص (a pan of scissois,) مجلس (an assembly,) معدن (a mine).

صیغه (which literally means a crucible) is the term used for Mood, Tense, etc , etc:

مصدر (which literally means a source) is the term for the Verb in the Infinitive Mood

There are two kinds of مصدر --

(1) اصلی (original), as دادن (to give), دیدن (to see)

(2) حملی (Persianised), as فهمیدن (to understand,) and طلبیدن (to invite) from Arabic words فهم and طلب respectively

Exercises.

Conjugate م مصدر آردن in all its forms, and both as فعل مجهول and فعل معروف Define اسم فاعل فاعل and اسم مفعول فاعل. Distinguish between فاعل and مفعول as well as between مفعول and فعل How are the اسم حالية and اسم حالية formed? Enumerate الفاعل الفاعل and الفاعل معهارن. What does صيغة mean literally as well as technically? Distinguish between مصدر اصلي — اسم فاعل سماعي — اسم فاعل فياسي and مصدر جعلی ; give an example in each case.

Verb (continued).

The Verb هست is used under the form of a Preterite, but with the sense of Present Tense, as —

واحد Singular

(1.) متكلم هستم I am

(2.) مخاطب هستي Thou art

(3.) مخائب هست He is

جمع Plurāl.

(1) مُتَكَبِّرُونَ هُمْ هُمْ هُمْ We are.
 (2) مُخَاطِبُونَ هُنْ هُنْ هُنْ You are
 (3) عَذَابُونَ هُنَّ هُنَّ هُنَّ They are.

Such forms as مُتَكَبِّرْتُ (I have heard), (Thou hast seen), are formed by affixing the Auxiliary Verb to the Preterite اَخْرَجْتُ and frequently used in Persian

RULE

The فعل الارضي (Intransitive) may be turned into فعل متعددي (Transitive) and the فعل متعددي into (causal) فعل مترافق (Imperative), by affixing آيدن to the 2nd Person Singular of Imperative, as from ساختن—ساختن (To make one sit), from دهاییدن—دادن (To cause to give) and so on

RULE

Every فعل مثبت (Affirmative) may be turned

into مُنْفِي (Negative) by prefixing the Particle لَمْ (not) to it; as from لَمَرَأَ—لَمْرَأَ (he did not do)

There is a great difference between نَفِي (Negative) and نَهِي (Prohibitive).

The نَفِي simply denotes negation and every form of the Verb can be rendered with the exception of the اَمْر (Imperative); while نَهِي denotes negation with a command and only the اَمْر can be rendered نَهِي.

IMPORTANT RULES

1. The Particle لَمْ i.e. is superfluous which frequently comes before every form of the Verb, is always مُعْصَر, except when the first letter of the اَمْر has غَمَدَ and in that case لَمْ is مُضْمِم, as لَمَرَأَ went and لَمَنَ (do)

2. When the Particles نَفِي سَبَقَ زَانَدَ and نَهِي تَمَمَ—نَهِي are prefixed to a Verb beginning with الْفَ that الْفَ is changed into يَ as.

From انداحت نیده (He did not throw)
 " " بیداحت (He threw)
 " " میندار (Do not throw)

3 Also when a Verb begins with الف مدد و ده (which is equal to two الف), one of them will be changed into ى and the other retained, as from بیاره (bring); بیار (don't bring); آوردن (he brought)

Exercises

What is the peculiarity about the use of the Auxiliary سنتی ستم؟ Explain the terminations of سنتی ستم (I have heard) سنتی ستم (Thou hast heard).

How is the فعل متعدی فعل درم changed into فعل متعدی؟ Give 5 examples of each. Distinguish between دری and دری. How is the حرکت of the superfluons Particle ل distinguished? What changes does the Verb undergo when the Particles ل, را or دون دری is prefixed to it? Mention the Negative and the Prohibitive forms of the following --

وَيْدَن — كَسْبَتَن — دَيْدَن — كَدَّاشَتَن — اَلَدَّاخَتَن .
 حَوْرَدَن — دَمْبَدَن — دَسْسَتَن — دَرْسَيْدَن and the
 Causal forms of

ظروف Adverbs.-

The ظرف as a word which qualifies a Verb
 as مُرْجِع (go soon.) رُوْد سُرْج.

The Persian Adverbs are formed thus.

I. اسماء (Substantive) with or without a
 حرف (Preposition,) as مُكَافَّ (any time) شَتَّ،
 (night) در بَهَان (perfectly) مُخْوَبَيَّ (secretly).

II. صفات (Adjectives of the positive degree,) as خَوبَت (well,) سَعَت (severely) (In fact all Adjectives may be used Adverbially)

III. حروف (Interrogative Pronouns) with اسماء (Substantives),
 as اَنْدَهَا (here) ، دَهَا (where) ، كَدَام طَرْف (in' what
 direction).

IV. Some Arabic Nouns in the Accusative
 Case, as حَلَال (presently) ، قَصْدَان (purposely)

The ظرف (Adverbs) are divided into four classes:

a. ظرف مکان (Adverb of Place), ارائج (thence), دُرُون (hither), ارکھا (whence), دُرُون or اپدھو (within) ; دُرُون or دُرُون (without); اپدھو (under); سالا (upon, above), هر کھاکھ (where-soever) پیغم جا (somewhere)

ب ظرف زمان (Adverb of Time) سکرگاہ، سامنہ اد (morning) ; شامگاہ (evening), دیرور (yesterday) پیش، مردا (last night), دیسپ (to-morrow), دوش (before), اونگا (after), اکنون (now), پس، ھمادم (instantly), مکام (never), ھمیشہ (always), دیکھا (yet), دعداران (afterwards) ...

c. ظرف عدد (Adverb of Number) بارے (once), سہ بار (another time), دو بار (twice), تارہ پیکھر (thrice), چند بار (several times), کاہ گاہ (some times), بار (very often), بارہا (many times), بیو، ھم (also).

d. ظرف استفهام (Adverb of Interrogation) کو (when), اچھا (why), چگونہ (how), کے (when), کیسے (how many)

N B.-- Arabic Adverbs are also used in Persian, as—اما (at length), اصلاً (never), آخر الامر (at length), بعید (far off), عذریب (near); ايضاً (also); مرحباً (welcome); مخصوصاً (particularly); خصوصاً (especially); البته (verily); ساختاً (for-
merly); می الواقع (in fact); مایما (ever); می الکمال (at last).

Exercises.

What is the Persian term for an Adverb ?
Into how many classes are the ظروف divided ?
What are ظروف مکان ? What are ظروف مان ? Make
six sentences with Arabic Adverbs Make three
sentences each with an Adverb of استعظام

حروف جار Prepositions

The حروف جار shows the relation of Nouns
and Pronouns to certain words, as از دہلی تا اگرہ (I travelled from Delhi to Agra) سعور کردم

List of حروف حار Prepositions.

اِر (from), تا (with), بر or بر (upon), لے (without),
 تا (up to), در (in), خر (except), زیر (beneath),
 درای (for), درمیان (towards), سخاٹے (instead of),
 درمیان (between), بعد (after), بیرون (without),
 میانین (between), علاوہ (besides)

The rest of the Prepositions are, strictly speaking اسماں or صفت having one of the above-mentioned حروف حار expressed or understood. In some cases the اسم is followed by اضافت, as میں کو (under the tree), میں کو (on the mountain), میں تو (near the school), میں تو (before thee), میں ان (after that).

Exercises

What is the حروف حار? What is حروف حار? What are followed by اضافت? Compose four sentences using the حروف حار followed by اِ. Make three sentences each with حروف حار ending in ب.

Name the مکرر and حرف حار in the following sentences.

پرداز ملکیکوف ار اعیان دولت روس است—طبع
روز توحشته بدریا گاهه گرد—در فیصر باع آتشباری شدیمه
کستی سخاری خود دستستم—بعد ار دهار اسی ها را دو اندیش
دائب السلطنت در رکاب سود—دو اسپ را ریز دیوار فلخ
دیدم

حرف عطف Conjunctions.

حروف عطف are also few in Persian. Many compound expressions are used as Conjunctions

List of حروف عطف Conjunctions

a اگر (if), نمکه (but), که (that), هم (even)
سپس (after), پس (other), یا (or), دیو (also), و (and),
چون (whenas)

b تماشین (therefore), حالکه (whereas in
spite of), بعد از که (although), (after that);
هرچند (although), قبل از که (before that), نه (after-
wards)

حروف ددا و دندان *Interjections.*

حروف ددا is used to invite one's attention as دامولی (O man)! ایده دا (O Lord) Sometimes the دندان comes after a Noun, as مخدا (O friend)! مخادی The Noun connected with ددا is called دندانی and the statement given after دندانی, is called مقصود مالددا (O God) کریما نه دشای بر حال ما مقصود مالددا feel pity upon us! کریما دو حال دندانی is دشای دو حال مقصود مالددا دو ما

ای دا the Arabic حروف ددا is also used in Persian in connection with an Arabic Noun, as آنسالاس حهان حاۓ تن آسادی نست (O people! the world is not the place of happiness) حروف دندان denote the passions and emotions of the speaker, as واحسرنا و او بلاه! (alas!) دریعا! افسوس وائے (O misery!) (O misfortune or grief!) The term مدد و دن is applied to the person or thing lamented, as اریدا (Oh)! درید! و ام صیانتا (Oh Calamity)!

Exercises

What are Conjunctions called in Persian? Mention four expressions used as Conjunctions. Distinguish between حرف داده and حرف دادن. Does حرف precede or follow a Noun? Define مقصود بالدعا and give an example. What do you mean by معاذلی and what by مددوت? Give two examples of each. What part of speech is راهی?

Various significations of حرف

I الف is used in the following senses. 1 اتصال (Copulative), as سراسر (entirely), 2 عطف (Conjunctive); as سبا ور (day and night), 3 وصایی (superfluous); as اشتر for شتر (a camel); 4 فاعلی (Participle); as دان (a knower), 5 مصدری (Infinitive); as درا (to be wide); 6 دادیه (Interjection), as ها (O heart), 7 دعا (benedictive); as شمع سعدی (says says شمع سعدی), 8 آهان آورین مرتور حمت کدان (may the Creator of the world bestow mercy on you), 9 تحسین کلام (for the beauty of the style); as گفت (he said), 10 مقالة

(for excess), as حوش (very happy), 10 فسمیده (for oath), as حقا (by God), 11 متكلم (for the first Person), as ملادا (my shelter), 12 تدوین (for nunciation), as عقل (by reason).

II The different uses of **و** are as follow 1 زائد (superfluous), as سرت (he went), 2 طریق (indicating place), as سخاۃ تو رفت (I went to your house), 3 معیدت (giving the idea of with), as جہاں ای مراد رہے نہیں (brother, the world never remains with any one), 4 فسمیده (expressing an oath), as بخدا (by God), 5 علت (cause), as اور نم (I went to see him), 6 استعادت (by means of), as پسمندی سریش بیڑد (he severed his head with a sword), 7 بدرحت (proximity), as گل رسیدم (I went near a flower-tree), 8 اتصال (Copulative), as پہلو و پہلو (side by side), 9 ابتداء (commencement), as سام (I begin in the name of the Lord, the giver of life), 10 انتہا (termination),

و معرفت و آفتاب

روان کردو گسترد گئی سر آف

(from East to West he set in motion the sun and

the moon, and spread the earth on water). 11 این کلاه آن طفّل بده (give this cap to that boy), 12 معاوچه (exchange); as این کتاب بدو رویه خریدم (I bought this book for two rupees)

III The different meanings of **ت** are - 1 حطاب (Second Person Singular) as بسوت **ت** (thy son), 2 مفعولی (Objective Case); as گفتتم **ت** (I said to thee), 3 اضافی (Genitive Case), as فلمت **ت** (thy pen), 4 اند (superfluouus); as دلش **ت** ناشست (a span)

IV. The various significations of **چه** are : 1 استفهام (Interrogation), as چه میکنی (what are you doing) ? 2 مساوات تسویه (equality); as چه نرتهست (It is the same whether one dies on a throne or on the ground), 3 استفهام دهی (Interrogation implying Negation), as تو چه میدانی (thou dost not know any thing), 4 تعظیم (greatness), as چه عالی شان مکانیست (what a nice building it is), 5 تضییر (diminution); as کوچه (a lane)

V **ش** is used in the following senses :

سورش مصدری 1 (the sign of the Verbal Noun), as
 نادساه حملتیس داد 2 معمولی (Objective), as داد (burning),
 (the king bestowed a robe of honor on him),
 3 اصاوی (Genitive), as پسرش (his son),

VI. The various significations of ک are
 1 در درت آمدم که لطف کنی (cause), as علت (I came
 at your door in order that you might show me
 (favor), 2 استغهام (Interrogation), as که می آموری (with whom do you read), 3 معاجات (sudden
 action), as بیچاره مذکواست بوطن حود رود که احلش در رسید (the poor fellow was about to go home when
 he suddenly died), 4 عطف (Conjunction), as
 ای سما اس ب تیر رو که نماد
 که حر لونگ حان نمکول بود

(many fleet horses were tried but a lame ass reached
 the destination), 5 صاه (used with the Relative
 Pronoun), as کتابیکه گم کرده بودم بار یافتم (I have got
 the book that I had lost), 6 بیانیه or تعسیریه (descriptive
 میدانم که العاط درشت گفتی مذاق بیست (I know that it is improper to use harsh words),
 7 طعلک (diminutive), as نصیر (a little boy)

8 کوہاں خردمند اے کہ نادان سلک (a short wise man is better than a tall fool); 9 ملکہ (but), as

کہ ہر جا سے سرکب توں تاختن
کہ جاہا سپر نایک اور اختن

(in every place a man cannot gallop his horse, but there are many places where he must show his humility).

VII The various significations of مہم (Prohibitive), as مرو (do not go); 2 متكلم (First Person), Singular), حاطے می (I am writing a letter), 3 معمولی (Genitive), as کتابم (my book), 4 اضافی (Objective,) as اے روم (he give me money), 5 تعدادی (Ordinal), as چہارم (fourth); 6 ائندہ (redundant), as سکانہ حودم می روم (I am giving to my house), 7 مددعا (Imprecative), as مسامنہ (may he not live)

VIII The various uses of ، are 1 مطف (Conjunctive); as س و نور (day and night), 2 نصیر (Diminutive), as سوہنہ (a little son); 3 رايد (Superfluous); as لئکن but 4 مساوات (Equality) پوری و صد عیب چندیں گفتہ اور (it is said that old age and hundred defects are alike) 5 تر دید (disjunc-

گل ہمیں پنج رور و شش دن تک (the flower will last only for five or six days)

لداوت 1 The various meanings of **ی** are, 1 (Worthy of), as ساہابہ (royal), 2 معمولی (Objective), as نوشته (written), 3 تابیت (Feminine), as ملکیہ (a Queen), 4 عطف (Conjunctive) as سندھہ گفت (he heard and said)

X The various senses of **ی** are as follow

ا یا ی معرف

1 مصادری (Relation), as هندی (Indian), 2 دسداری (Relation), as دسداری (Infinitive), as گداوی (begging), 3 حرطاب (Second Person Singular), as عاولی (thou art wise), 4 کیا فات (Worthy of) کسندی (Worthy of being killed), 5 متکلم (First Person), as مکدوہی (my master)

ب یا ی مکاروں

1 وحدت (Singluar), 2 مکار (one person), 3 تکدری (Indefinite), as طفای (a boy), 4 مکاروں (To give the idea of Relative Pronoun), as مکارواہم (This is the book that I want), 5 اتصاویر (Connection), as دوی کل (the scent of the flower)

تعظيم استمرار (Imperfect), **آمدے** (he was coming), 6. or **تعظيم** (Augmentative), as **تھا عبار می** (A male falcon), 7. **شاهباری** **شکار** in **مسی** (Diminutive), as **تصعیر** (A male falcon is coming to hunt a littly fly).

Exercises

Give the various significations of the **الف** used in the beginning of words. In what senses is the **الف** used when affixed to Nouns? What does the **الف** signify when it is inserted in the middle of words? Give six examples of **ب** used in a different sense in each case. Show by examples the various uses of **ش** and **ک**. What does the prefix **م** signify and what does it denote when it is used as a suffix? Give examples of **تصعیر**, **وصویہ** and **عاطفہ**. What do you mean by **یابی**? Give two examples? In what senses is the **معروض** used? Give two examples in each case. In what sense is the **ب** used in the following words?

دُور چسُمي — دوشتني — حسماي — حور دري — ۱
مُحَدِّدِي

اوسام حروف *Various kinds of Particles*

سپس — یس — ا — و
هم — دیگر

تزوید (Disjunctive) ، یا — حواه

شرط (Conditional) ، هرچند — اگرچه — اگر
چون — هرگاه

علت (Causative) ، ارس — چراکه — دیباکه
بدانو — همراه

استعفایام (Interrogative) ، چگو ده — چو ا — چه
کدام — که

تشدد (Comparative) ، همچون — چون — چو
مایند — میسان

ددا (Vocative) ، نا — ای — ا

دعی (Negative) ، نے — عییر — کم — نه
عدم — کمچ — نه

رايد (Redundant) ، درو — مر — در
یں — ل

Words denoting —

شك (Doubt),	داشد—شاید—اما
سبت (Relation);	بن—گان—ی—ة }
تعجب (Astonishment),	یده }
تحسن (Praise),	الله—چه—چه }
نذكرة (Warning),	نارک—سبحان الله
لون (Color),	الله
موقع (Place),	مرحبا—حه—مره }
رابطه (Connection),	نعم—مع—حددا
	هی هی
	ال—هـن—هـن—هـا
	چوره—گون—وام
	کـه—لـح—ستـان
	دـه—اسـت

The words denoting the idea of --

حروف حاضر (Preposition), as	——در—در—در—
	دـه—درـه—درـه
استثناء (Exception),	سـوـاـتـه—عـدـرـه—مـگـرـه
	الـهـرـاـبـهـ—حـرـهـ

اسحاب (Assent) ,	آرے۔۔۔بلے
لیافت (Fitness) ,	گل۔۔۔وار۔۔۔ی as شاہواز۔۔۔حورہ دینی
فاعلیت (Agency) ,	ررکر as ار۔۔۔گار۔۔۔گر پوستار۔۔۔ستمگار
محافظت (Protection) ,	ہریان as چی۔۔۔یان حرانیجی
خداوتدی (Possession) ,	گیں۔۔۔ناک۔۔۔مدد دولت مدد as عملگیریں۔۔۔سہمداں
معیدت یا تراکت (A companion) ,	ہم۔۔۔دییر۔۔۔مع

Derivatives

In Persian the Derivatives are formed by means of certain terminations

I Substantives

1 The **اسماء فاعل** (Substantives denoting an agent) are derived from other Substantives or **Adjectives**

Noun Termination. Example Meaning

در	مان	دریان	a keeper
خدمت	گار	خدمتگار	a servant
ر	گر	رگر	a gold smith
توب	چی	توبی	a gunner

2. اسماء طبق (Nouns of Place)

کل	ستان	گلستان	a garden
شمع	دان	شمعدان	a candle-stick
گل	سن	گلشن	a garden
الا	رار	الاله رار	a bed of tulips
کوه	سار	کوهسار	a chain of mountain
رود	دار	رود دار	a river

3 اسماء تصعیر (Diminutives)

طفل	ک	طباک	a little boy
صندوق	چہ	صندوقچہ	a small box
مسک	بڑ	بڑکھنہ	a small leather bag

Noun Termination Example Meaning.

پسر ، پسر a little son

4 اسم صعاب (Abstract Nouns)

*Adjective} Termination Example Meaning
or Noun }*

دیک ی دیکی goodness

گرم ا گرمی heat

ناد ساد ی ناد شاهی sovereignty

Note.—Adjectives ending in ی changes ی into گ as
آردنگی—آردنگی

5 حاصل مصدر (Verbal Nouns) is formed 1. by rejecting the final ن of مصدر دید as seeing 2 by affixing ار to the ماضی مفتار as a discourse 3 by using two ماضی forms combined by و او as آمد و شد coming and going , 4 by means of two Imperative forms as جار و گدار burning and melting, 5 by an imperative form followed by رس as سوون burning

6 تضیییم (Augmentative) is formed by using سو before a Noun as سو سوار a good rider, and سو a large heap

II. مهات Adjectives

1 Adjectives denoting possession are formed by adding to Nouns the termination سار as سار (bashful) ; مند as مند (sorrowful) ; مند as مند (rich) , ناک as ناک (frightful) ; وار as وار (hopeful) ; در as در (fortunate).

2 Adjectives denoting similitude have the following terminations (a) آسا as آسا (musk-like) , (b) سار as سار (dust-like) ; (c) وش as وش (moōn-like) ; (d) گون as گون (rose-like) ; (e) مام as مام (گلعام) (like-rose)

3 Relative Adjectives are formed by adding ی as ایرانی (a Persian)

4 Adjectives of Fitness are formed by affixing آ or وار to Nouns, a مردانه (worthy of a man) ; شاهوار (fit for a prince).

مرکبات Compounds

1 Substantives are formed by,

α The Juxta-position of two Nouns as رزمخانه (battlefield)

b Two Substantives of different meanings combined by ، as میراث سرم (a kingdom)

c Infinitives preceded by ل as داشتودن (not hearing)

d. Substantives preceded by cardinal numbers as هرار داستل (a night-in-gale)

2 Adjectives are formed by,

a Two Nouns as سکر لب (suger-lipped)

b A Noun and an Adjective as خوش مددطر (good-looking)

c A Noun and an Imperative as مدد انجیز (mischievous)

d A Noun and a Past Participle as جپاہدیدہ (experienced)

e Nouns preceded by ل، س، کم and هم as علم ل (learned), عقل س (devoid of reason), کم هم (stupid), هم عمر (coeval)

f Adjectives preceded by ل as ناپاک (impure ,

III Verbs are formed by,

' a A Preposition as درخاستن (to rise up), سرآمدن (to come out)

b A noun or an adjective followed by کردن as حکم کردن (to command) and ساختن مرسودن (to please), ملاحظه مرسودن (to peruse), and نمودن (to pay attention)

c Nouns combined with داشتن کرم داشتن and دیدن form compound verbs, as (to oblige), عم خوردن (to speak) حرف ردن (to sympathize), and دیدن (to suffer)

Exercises

What terminations are used in Persian to denote اسم فاعل اسم طرف examples of with a different suffix How are اسم تصغير formed in Persian. In how many ways is the حاصل مصدر formed? How are Relative Adjectives formed? What do the affixes آءی—، س—، آ—، وش denote? How are Compound

Nouns and Adjectives formed? How are Compound Verbs formed? Give six examples of Compound Verbs

سخو Syntax

سخو (Syntax) explains how words are put together in a sentence

مرکب (Compound) is a combination of two or more words connected with each other مرکاب (Compounds) are divided into مرکب نافیض or مرکب معین (a phrase) and مرکب قائم or مرکب عبارت (a sentence)

I مرکبات عبارت (Phrases) are as follow

توصیفی 1

موصوف (a noun qualified) which has the sign of اضافت (like the مضاف) is followed by صفت as موصوف دادا a wise man

4 When a Noun is used both as مضاف and موصوف at the same time, it is followed immediately by صفت as حامہ بعیسی میں بیار (bring my fine garment.)

5 When two or more words are used as کتاب، موصوف اضافت is given to the last as ، کاغذ، پیسل تو ببینم (let me see thy book, paper and pencil).

Sometimes a phrase from the Arabic language is introduced as an epithet to a Persian Substantive as مرد کریم النعس (a generous man)

The Adjectives همه (all,) دیگر (other,) and (some), are sometimes placed before a Noun as چند رور مردان (all men); دیگر کتاب (the other book; چند رور همه مرسان (some days)

The Comparative degree is followed by ار، as روشن تر از آفتاب (more luminous than the sun) The positive form ار is often used to denote Comparison as خاموشی ار سخن نه است (silence is better than evil-speaking)

The Superlative degree is followed by a Plural Noun and has the اضافت as کمترین حادوران اضافت (the meanest animal is the ass) خراف است

Sometimes the Superlative form is employed in the intensive sense.

نگویم گرامی ترین گوهرے
سپردم نہ نامی ترین شوهرے

(I do not say that I have given an exceedingly noble lady to a very renowned husband)

مضاف مضاف الیہ 2

The مضاف (the Governing Noun) generally precedes the مضاف الیہ (the Noun governed) as کتاب شما (your book) The Relation between the مضاف and مضاف الیہ is called the اضافت

12. The various kinds of اضافت are given below.

a	اضافت نو میغئی	as	مرد ندیت	(a good man)
b	تملیکی	„ as	کتاب من	(my book)
c	تو صنحی	„ as	شهر لکھنؤ	{(the city of Lucknow).
d	طریقی	„ as	سوح دریا	{(the wave of the sea)
e.	تشخیصی	„ as	دایگ ابردھاری	{(the nurse the vernal season)
f	واعلی	„ as	دویسندھ ح	{(the writer of the letter).

g. مفعولي مفعولي " as كسته عشق (the victim of love)

h. تخصيصي تخصيصي " as بوست آنار (the peel of the pomegranate).

i. بالجنس بالجنس " as ساد نسيم (the air—zephyr)

j. ادبي ادبي " as هندوستان ما (our India).

l. استعاره يا مخاري استعاره يا مخاري " as فدم مكر (the foot of the thought).

The omission of the اضافات in certain words is called the دك اضافات Those words are as follow

a. سر سرکروه (the head of a party)

b. صاحب صاحب عقل. (a man of wisdom)

c. مالک مالک خانه (the master of a house).

d. قابل قابل ثدا (praiseworthy)

e. بن بن تعلق (the son of Tuglaq)

f. ديم ديم سب (midnight)

g. دلي دلي نعمت (benefactor)

h. گل ۔ گلدار { (the flower of the pomegranate)

2 سرستان ... سرستان سرا { (a garden attached to a house)

ج. قائم مقام . قائم (a substitute)

k. Any word used as مضاف to شَ or شَ as عالم شَ (his slave) عالم شَان (their slave)

ضمير مرجع 3

The substantive for which ضمير is used, is called مرجع (Antecedant)

The ضمائر متصل (Pronominal affixes) are the contracted forms of ضمائر منفصل (Isolated Pronouns) When they are joined to a substantive, they denote possession as ملمس (his pen)

When a substantive ends in هائی مخفی (imperceptible ة), the الف is inserted between the Substantive and the Pronoun as حادهات (thy house), ام (my pen) The الف is not inserted when the ة is preceded by الف or the Nouns consists of two letters, as کلاهش (his cop), دهت (thy village)

If a Noun ends in ای - ا (ا - ای) حروف علمت the

پایم ضمیر **ی** is inserted between it and the as (my foot), سرگیش (his face), رویس (his greatness).

The phrases ازآن اُو—ارآن تو—ازآن من are equivalent to the English words mine, thine, his, or hers, as for instance این خانه ارآن من است (this house is mine), آن کتاب ارآن تست (this book is thine); آن حامه ار آن اوست (that pen is his).

N. B—In Modern Persian آن is omitted as این کتاب ار من است (this book is mine).

اسم اشاره مشارالیه 4

آن این The Demonstrative Adjectives and preceded by و change into و as and بدان (the الف of آن) is equal to two الف one of which is retained)

When they are preceded by ار (from), در (in), and در (upon), the الف is dropped as ارین (from this), دران (in that)

The این is changed into ام when it comes before روز (day); شب (night), and سال (year), as ام روز

(to-day), ام س (to-night), امسال (this year) But when the emphasis is given to اس, it does not undergo a change, nor does it reject its الف as درایں سال ملارم شدم (I was employed this year.).

The Pronouns آں and اس are also used to express the idea of former and latter respectively, as

سگب و دریان چو یافتند عرب
ایں گرینان گرفنا و آن دامن

When the dog and the door-keeper saw a stranger the former caught hold of his shirt and the latter his collar

5 تأکید مروکد

تائید is a term applied to a word that gives an emphasis or force to another word called مروکد that precedes it as اس خط موہن خود دوستہ اسے Mohan has written this letter himself ,

6 دل مبدل مہ

When two substantives refer to the one and

مبدل مدد the same person or thing, the first is called موهن درادر تو می آید and the last as for example

دل—مودار تو and مدل میں is موصیٰ۔

بدل کل is divided into four kinds, a بدل کل b بدل غلط c استعمال d بعض بدل.

When the signification of مدل is entirely applicable to also مبدل it is called كل مدل as,

آفتاب عالم تاب شاهجههان سادساه علی الصباح در دیوان عام رویف امیرور میشله لد

The world-illuminating sun, the king Shah-Jahan used to come early in the morning into the public hall of audience.

When مدل is only a part of مدل, it is called as دریه شد باغ میوه آن بدل بعض The fruits of the garden were plucked

When دل points to a thing belonging to موهش کتاب اورا دل استعمال as دل مبدل میہدیں it is called مبدل میہدیں میہدوادم I am reading Mohan's book.

When the speaker mentions an object by mistake and immediately after names another, it is called میخواستم میخواستم دل علیط as دل علیط آگرہ. Here آگرہ is دل علیط

معطوف معطوف علیه 7

When two or more Nouns are combined, the Conjunction و او عاطفه is repeated before every as حادان و امیران و میرایان ار ولایت ایران و توران آمدند آستان میکندند The Khans, Umrahs, and Mirzas coming from Iran and Turan kiss the threshold. The Conjunctions and پس are placed after the Verb as همه افسران آمدند تا ملازمان (all officers came and the servants too, first Mohan came then Sohan)

The Conjunctive و excludes from what has been asserted of as خواهد میخواستم علیه میخواستم ایشان ایشان است و طعمه احوان الشیاطین

The contents of the treasury are for the sup-

port of the needy and not for that of the fraternity of devils

Sometimes it excludes both معطوف عليه and معطوف من موهن آمد و سوهن Neither Mohan nor Sohan turned up.

8 استثنی متنی

The particles اما—اما (but), 'بے'—سوائے (except) are called حروف استثناء (particles of distinction). The Nouns that follow them are called متنی (excepted), while those that precede them متن (the class excepted from), as در سایہ متنی Under the shade of your Majesty's protection I pleased all the men but the jealous

متنی is either متصل or مقطوع. The term متصل is applied to that object which belongs to the class from which it has been excluded as همه طلباو حاضر بود و الا موهن All the students were

present except Mohan مہنگا is applied to the one which does not belong to the class of مستندی مہنگا اوسراں وغیرہ امیا اسپاں ابھا as مہنگا all the officers went away but their horses.

حال دو الحال 9.

The حال is that word which denotes the state of آن طعل خندان می آید مفعول or ماعول as مفعول The boy comes laughing , اورا گریان دردم (I saw him weeping) ; حال and گریان are حال and and اے او طعل خندان دو الحال

تمییر مہمیر 10.

تمییر is that word that removes the doubt of another word as دو مس سکر (two maunds of sugar) Here دو مس is called تمیر and سکر مہمیر

تسلیہ مہمیہ 11.

To compare one Object with another is said to be تسلیہ The Object compared, is called مہمیہ that with which the comparison is made مہمیہ, and the word shewing comparison, حرف تسلیہ, as for in-

حرف تسمیہ—چوں—سماں is رج—رج چوں عادہ
and عادہ—سماں عادہ

12 عد و معدود

اعداد دانتی Cardinal Numbers are followed by Substantives in the Singular Number, as دو کلّا two caps اعداد معانی (Ordinal Numbers), that are placed after the Nouns are used as Adjectives as رقصہ هعنتم (the seventh letter)

12 صاء موصول

The also may be a میں ملے or میں ملے جملہ ستصیکہ عالم اسے ذر شر مقام و در و مدرست میں بیند as He who is learned, is received every where with honor and esteem ام ، مار یافتہ ام ، کتابیکہ دیور گم کرہہ بودم I have found the book that I had lost yesterday.

The words هر کوئی and هرچہ correspond to whoever and what-ever as ار حان سویڈ هر کہ دست ار حان سویڈ هرچہ در دل دار دکوید Whoever shall be hopeless of his life, will utter whatever he has got in his mind

II ملکہ معید

The term مركب or معید is applied to a complete sentence. It is either اشایة or حکم. The حکم may be اسمی or فعلیہ. If the component parts of a sentence are مبدأ or مفعول (Subject) and مفعول or مفعول (Predicate), the sentence is called اسمی also as سوہن لال عالم (Sohan Lal is learned). The particles اس ت or اس ت میں اس ت and م are called حرف روابط (copula) which combine the Subject and the Predicate.

The بـ is sometimes omitted as اسدي حرف رـ. (My color is like that of Islam, while thine like that of infidelity) says طوسی میرزا گوہ اسلام ترا گوہ کفر

Sometimes it comes between the Subject and
Predicate as این که عصر و بیار آورد ملا طہوری says
Such is my mind that it shows humility and
submission

When two clauses are joined together the حرف ربط is placed at the end of the first and omitted from the last as شیم عدی says,

تھی دستادر دست دلیری دست است و یعنی شدروں کے شکاری
 In the case of poor men, the hand of valor is
 tied up (restricted) and the lion-like claw is broken.

If a sentence consists of ماعل (Subject) and فعل (Verb) it is called جملہ فعلیہ as I میروم am going. If the Verb is لارم (Intransitive) the ماعل is placed first and the فعل last as دویسہ دویسہ he is writting. If the Verb is منعدی (Transitive) the ماعل (Subject), is put first, then the معقول (Object), and lastly the فعل (Verb); as موهن خطی می دویسہ (Mohan writes a letter)

If the فعل or معقول—ماعل be connected with qualifying words or phrases, the same arrangement holds good as پسر سما طوطی حوش اکھان خریدہ است (your son has bought a sweet-singing parrot)

When words or phrases apply to the whole sentence and not to a part of it they are placed first, as تمام تھا آن دیچارہ والہ میکرد (the poor fellow was crying the whole night)

Concord of the Verb

If the Nominative to a Verb be expressive of rational beings or of living creatures, the Verb agrees with it in number and person, as تاحدان بار حوش بر درگاه سلطانی (the merchants open their packages at the royal threshold)

If two or more inanimate Nouns are used as Subject the Verb is generally singular as

تا مرد سخن به گفته ناسد

عیب و هدیش به گفته ناسد

(Until a man has expressed his sentiments his merits and demerits remain concealed)

A Noun of multitude denoting the idea of unity is followed by a Verb in the Singular Number, as در عهد سلطان امیر رعیت صریح حال بود In the time of the king Akbar the people were happy

The Subject is followed by a Plural Verb in the following cases

a When the Subject consists of two or more Nouns combined by **و** as در گردن سخار و او عامله (the gold-smith and the carpenter seized the images)

b When the idea of plurality is to be expressed by a Noun of multitude, as طائفه در داران سر سر کوش سسته بودند (A gang of robbers had taken their seat on the top of a mountain)

c When the Subject of the Verb is unknown, as آرده اند که سقراط در رشد و حکمت دطیور خود داشت (They say that Socrates had no rival in piety and wisdom.)

d When the Subject refers to a great and respectable man as مادشاه پنجه تا اقصای دارپیش هم اینکه این جس دنیس دامور دولت عظیم تردد و میغیره مایند (His majesty, the asylum of the world, attends to the affairs of his mighty kingdom himself till afternoon)

e When Nouns denoting rational beings are preceded by Cardinal Numbers, as پنجه در دنیس

در گلیمی می خوابند) Ten Darvaishes sleep on one blanket)

f, Arabic Plural Nouns denoting Animate Objects have a Plural Verb as اول گفتند حکماء (The wise men have said).

The use of ل

The particle ل, the sign of معمول (Object) is indispensably used

a When the Object is emphatic or definite as کتاب خود را دین (look at your book)

b When Pronouns are used as Object as من ترا دمی سخا (I saw him , I do not recognise thee)

c When ambiguity arises from the omission of ل as مرد سیر را کشید (the man killed the lion)

d When the Verb governs a noun in the dative case, as ام دو روپیہ دیده ام (I have given two rupees to that man)

The اصل also is divided into

a اس (Imperative) as دریں (sit here).

b نہیں (Prohibitive) as در اسنا مرو (do not go there).

c مایہ (Exclamatory) as کویما دن خسارتے بر حال ما (O God! feel pity on our miserable condition).

d میریہ (Interrogative) as کھا میریہ (Where art thou going)

e تمایی (Optative) as کاش عالم بودیے (I wish I was a learned man)

f وسمیہ (Denoting an oath). نہ خدا چیزے نہ (by God, I will not take any thing)

g تعجب (Denoting astonishment) as چہ عالیسماں مکاریہ س (what a magnificent building this is)

h عرض (Denoting a request) as چرا مطالعہ پیشتر کر (why don't you prepare the lesson beforehand that you may read it easily)

The other subordinate sentences are as follow

a. شرطیہ (Conditional) as میں ان وراث (If I have)

ا س ت گ و ئ ي ى د ر ن (When the field is wide strike the ball.)

b. ا د شا ه ر ا ش ب د م (Descriptive) as ج م ل اه م ب ب د (I heard of a king who had ordered a prisoner to be killed)

c. آ ل ط ف ل س ب د ت (Causative) as ج م ل اه م ع ل ل اه (the boy works hard because the annual examination is at hand)

d. ن د ا م ح ب ا د د ا ر ح ا ل (Opening) as ج م ل اه ا ن ت دا د ه (I begin in the name of God, the creator of the soul)

e. ه ر ک د آ م د ع م ا ر ت (Explicative) as ج م ل اه م و ص و ل د (He who came-erected a new building).

f. د و ک س م ر د د د و (Conjunctive) as ج م ل اه م م ع ط و د (Two persons died full of remorse, the one who possessed but did not enjoy, and the other who knew but did not practise)

g. ح ب ا ن ب د ا ه د ا م (Parenthetical) as ج م ل اه م م ع ت ر د د (When the field is wide strike the ball.)

ملکهم در سریز سلطنت روی امپرور شدند (the king may his kingdom last long, sat on the royal throne).

Appropriate Words.	Nouns	Examples	Meanings.
دیگیر	ویل	دو ریگیر ویل	two elephants
دوسرب	توپ	دو صرب توپ	two pieces of cannon
تیز	تیز	سه تیز	three arrows
فالین	کاعد	چهار فالین	four carpets
خدمتگار	نفر	پنج نفر	five barbers.
راس	گوسعد	شش راس	six horses
دست	مار	هفت دست مار	seven falcons.
فلاوه	شیر	هشت فلاوه سگ	eight dogs
محلول	خانه	هشت محلول خانه	nine tents
	کشتی		
	مکان		

مهار	ستقر	دہ مهار ستقر	ten camels
طاوہ	محمل	پارڈ طاوہ محمل	eleven pieces of velvet
ریفت			
كتاب—چرم جلد	دواڑہ حلد کتاب		twelve co- pies of books
وطعہ	ناع حورہ حط	سیدہ وطعہ ناع	thirteen gardens.
وڌصہ	کسرا رار سمسیر حدھر چاوو	چھارڈہ وڌصہ سمشدر	fourteen swords
دابوہ	چھوٹ جھوٹ پاپوش	دہ مورہ-پاپوش	fifteen pairs of shoes.
دادہ	سادوہ دادہ مروارید	سادوہ دادہ مروارید	sixteen pearls
	ادار سیپ		
روپہ-اش روپی	مبلغ هفتہ روپہ	روپہ	seventeen rupees only
مواری	بیگہ	دہ ملوس مواری	eighteen bighas

N B — The last two words مطلع—مواري are placed before the numeral

The Arabic Months

1	صفر	2,	صفر	3	ربيع الاول
4	حمدادي الثاني	5.	حمدادي الاول	6	ربيع الثاني
7	رمضان	8	سبتمبر	9	ديسمبر
10	Shawal	11	ديسمبر	12	الحج

The Persian (Lunar) Months

1	آردي	2	آپریل
3	حورداد	4	تیر
5	مرداد	6	شهریور
7.	مهر	8	آبان
9	آذر	10	دي
11	اسفندار	12	فبراير
	سپتمبر		January

The Persian (Solar) Months

1	كانون اول	2	تسوین اول
4.	آذار	5	شباط
7	حريران	8.	اولار
10	ايلول	11	آف

IV Days of the Week

Persian	Arabic	English
شنبه	يوم السبت	Saturday
یکشنبه	يوم الاحد	Sunday
دوشنبه	يوم الاثنين	Monday
سه شنبه	يوم الثلاثاء	Tuesday.
چهارشنبه	يوم الاربعاء	Wednesday
پنجم	يوم الخميس	Thursday.
آریه	جمعة	Friday

V Alphabetical Notation

انحد	هور	خطي	كلمن
1	5	8	20
2	6	9	30
3	7	10	40
4			50.
سفن	فرشت	تحد	مقطع
60	100	500	800
70	200	600	900
80	300	700	1000
90	400		

ترکیب دخوی Analysis

چو همچو ار قفس روت و بگهست و یند
شہر دنگرد سعیی تو صید
دگر رہ نگرد سعیی تو صید

شرط	جمله فعلیه	معطوف علیه	معطوف علیه فعل روت	چو حرف شرط
				موضع—فاعل متعلق
جمله فعلیه	معطوف علیه	معطوف علیه فعل روت	ار—حرف جار	ار—حرف عطف
			قفس—محض	بگهست— فعل
جمله فعلیه	معطوف	معطوف علیه فعل	روت— فعل	بگهست— فعل
			زدن فعل	زدن فعل
جمله فعلیه	صفت	صفعول فید	دگر صفت	دگر صفت
			رہ صوبیوف	رہ صوبیوف
جمله فعلیه	ناقص معه	ناقص معه	نگرد فعل ناقص معه	نگرد فعل ناقص معه
			صید—اسم	صید—اسم
جمله فعلیه	متصل	متصل	بہ—جار	بہ—جار
			سعیی تو وہ ترکیب	سعیی تو وہ ترکیب
جمله فعلیه	اصاوی	اصاوی	اصاوی محض	اصاوی محض
			صید—خبر	صید—خبر

عقره—ساد شاهی در دینه استحقاق در طایعه در ویسان دظر کرد
نادشانه—فاعل

نہ—حرف حار
دینه مضاف متعلق فعل
استحقاق مضاف ایه متحرر

جمله فعلیه حبیریه

در—حرف جار
طایعه در ویسان نہ ترکیب متعلق فعل
اعادیه متحرر
نظر کرد فعل مهربک

وقرہ دیگر—هر که دادان دیدند دیکی ده بند

شوکه ایش موصول
نہ—حرف حار متعلق
دادن متحرر
کشند فعل
او صدر محرف فاعل
دیکی مفعول
بدیدن فعل

حمله فعلیه حبیریه

